

NOT in his most extravagant dreams, even when there had been considerable development work in the Home-land, did The Army's Founder foresee the extension of the Movement to any country outside our own. Indeed, the limit of his expectations for several years after he began his ministry on Mile End Waste was the establishment of a Workmen's Mission in the East End of London.

In nobody's eyes could it have seemed more marvelous than in the eyes of The General himself that within his lifetime the work he began singlehanded on a piece of waste ground should have spread to something like sixty different countries and colonies.

Really the first extension of The Army to stations overseas came about by no planning of his. A family belonging to one of the home Corps at Coventry emigrated, in 1870, to Philadelphia, one of the leading cities of the American Union, where they began to hold meetings.

#### Officers for America

Such rapid progress attended the efforts of these Salvation Army pioneers that in a short time two Corps were in full operation, and they made urgent appeals to The General to send out Officers who would be able to maintain and develop the work. The General could not resist. So important did the opportunity appear, that he resolved to dispatch Commissioner Tinsley, one of his principal and ablest



Street Scene (foot of "The Hundred Steps"), Leading to "The Bluff," Yokohama, Japan

assailants, with a party of seven of the now famous "Hallelujah Ladies" to consolidate and extend the work so auspiciously begun. The late Mrs. Booth, who took from the first the deepest interest in the expedition, presented the Officers with two Flags, one for each of the Corps already in existence, at a most impressive farewell meeting.

#### Convert Won on Shipboard

After a tempestuous voyage lasting twenty-eight days America was reached, and The Army Flag was unfurled and held aloft by a convert who had won during the stormy crossing. When The General paid his first visit to America in 1880 we had already 288 Corps in the Union, under the leadership of 500 Officers, mostly Americans.

The upspringing of Salvation work in Australia the year following was equally spontaneous and no less romantic. Amongst the congregation which assembled to hear The General in the Edinburgh Castle, Stoney, one week evening three years after he first took his stand on Mile End Waste, was a wild, profligate milkman. Warts was a wild, profligate milkman who came broken-hearted to the pent form and afterwards proved his sincerity by giving up his situation rather than continue to do Sunday work. In 1879 the milkman who had meanwhile by godly living and hard toil raised his family into comfortable circumstances, called for Adelaide, South Australia.

## Our World-Wide Army

### On Whose Flag the Sun Never Sets

In the town of Bradford, Yorkshire, about the same period, a builder became converted in a Salvation Army meeting. He, too, emigrated to Adelaide, though by a different ship and in total ignorance of the other man's existence.

It chanced that the two converts attended in Adelaide a meeting in which an opportunity was given for testimony. Up sprang one of them with

#### Opening in France

A much more stirring if not so bulky a volume might be written concerning the origin and continuance of Salvation Army operations in the country nearest to our own—France. A beginning was made in the early months of 1881, when The General's eldest daughter, with Miss Soper, now Mrs. General Bromwell Booth, and two others, landed there to sacrifice them-

selves, which for some time served as the French Headquarters.

#### Battle for Freedom

News of the stirring events which were happening in France caused invitations to be sent from Switzerland to the Salvationists to commence operations there. The opening of the work in that country and the battle for freedom which our native forces fought, involving bitter persecution and imprisonment, form one of the most thrilling chapters in Army history.

An overflow of spiritual energy from the United States led in 1882 to the establishment of our work in Canada, and The Army Flag was soon a familiar spectacle in all parts of the Dominion and Newfoundland.

The same year saw the Flag planted in India, and the War Cry can lay humble claim to have been the agent in God's hands to bring such an important event to pass. The story is well known.

The commencement of Army work in Sweden owes itself to a broken-down health suffered by our present General, then the Chief of Staff. He went to Sweden in 1878 for a rest, which soon, however, developed into a campaign. Among those influenced was Miss Hanna Ouchterlony, and through her, in 1882, the foundations of Salvationism in that country were laid.

A few years later extensions of the work spread to Denmark, Norway and Finland.

#### Unbounded Faith

In the case of New Zealand, which,

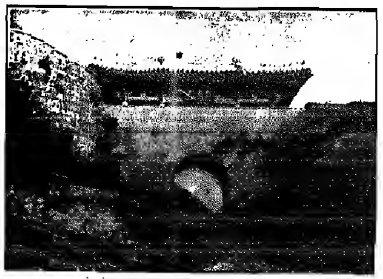


KINGSTON, JAMAICA  
One of the Principal Streets

the proud declaration, "God saved me in the Christian Mission in the Old Country." From another part of the building went up a glad shout, "Glory to God—no He did it." Soon the two comrades were locked in a fervent embrace in the presence of the surprised congregation. With the help of others the milkman and the builder set to work to establish a mission station, and immediately reported to The General their first at-

tempt. Nothing but obstacles were at first encountered; but Salvationists, and to God—no He did it. Soon the two comrades were locked in a fervent embrace in the presence of the surprised congregation. With the help of others the milkman and the builder set to work to establish a mission station, and immediately reported to The General their first at-

tempt. Nothing but obstacles were at first encountered; but Salvationists, and to God—no He did it. Soon the two comrades were locked in a fervent embrace in the presence of the surprised congregation. With the help of others the milkman and the builder set to work to establish a mission station, and immediately reported to The General their first at-



ONE OF THE GATES OF THE CITY OF SEOUL, KOREA  
The Monkeys on Top Are Supposed to Keep Out Evil Spirits

tempts, urgently calling for Officers to be sent them. This was done, and in three years we had a large Headquarters and printing-office in Melbourne, in addition to thirty-two Corps in South Australia, twenty-one in the State of Victoria, twenty-one in New South Wales, twenty-three in New Zealand, and three in Tasmania.

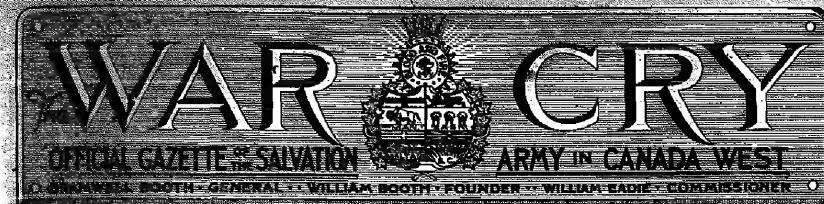
Another hall on the Quai Volney was

with Africa, was opened in 1883, two young Officers set off with a Flag, a concertina, a few shillings in their pockets, and unbounded faith in God, agreeing to begin, the one at Auckland in the far north, the other at Dunedin in the south, and work towards the centre. "We'll shake hands when we meet," they said.

Nine months later they met, shook hands, and held a congress, which was attended by representatives from nine thriving Corps and five Brass Bands. Germany was opened 1886 and Holland a year later. Our first Dutch Officer was a young teacher who had been dismissed from his employment because he would persist in seeking the Salvation as well as the instruction of his young pupils.

In 1889 the Flag was unfurled in the Argentine, South America, and in 1900 the Army extended its borders to Chile, Peru, Paraguay and Uruguay. The West Indies followed in 1892 and the Dutch Indies in 1894.

Our first expedition to Japan sailed in 1895, and the beginnings in Korea are well known. The latest extensions to be recorded are to certain parts of Russia, the island of Ceylon in the East, in Burma, India, Honduras, China, and Czechoslovakia.



No. 17

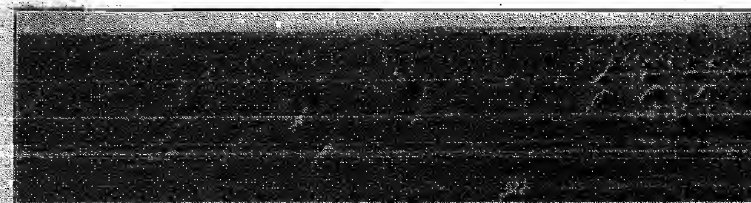
WINNIPEG, AUGUST 28, 1920

Price 5 cents

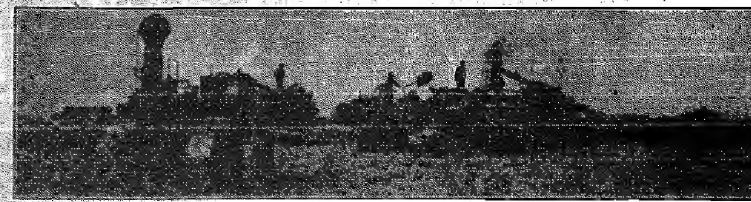
## Harvest Festival Number



Reaping at Indian Head, Sask.



Field of Oats at Nemaha, Mo.



Threshing Wheat at Carmar, Man.

## "Harvest Home" Scenes in Canada West

# The Holy Ghost

AN ADDRESS BY THE LATE  
MRS. GENERAL BOOTH

(Continued from Last Week)

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—LUKE xxiv. 49.

"But ye shall receive power, after that the Holy Ghost is come upon you."—ACTS i. 8.

CATHERINE BOOTH

HUMAN hearts are not changed; they are neither better nor worse; they are depraved, vile, devilish—just the same. The Gospel is exactly the same power it ever was, rightly experienced, lived and preached. It is still the power of God unto salvation. Then what is the matter? The truth is preached. The people hear it, and yet they remain as they were. Where is the lack? Now, I say, and I must unhesitatingly assert, that the great want is Power—this power of which we have been reading.

And I want to remark, thirdly, that this power is as distinct, and definite, and separate a gift of God as was this Book, as was the Son, or any other gift which He has given us. It is distinctly recognized, not only in our texts, but, as we read to you again and again, as a distinct and definite gift accompanying the efforts of those who live on the conditions on which God can give it to them. We cannot explain this gift, but it is the power of the Holy Spirit of God in the soul of the speaker, accompanying His word, making it cut and place to the dividing human soul and spirit. "You shall receive power after that the Holy Ghost is come upon you," "Ye shall be endued with"—not the truth, not faith (they had faith before that)—but "Ye shall be endued with power"; and, as He says in another place, "which all your adversities shall not be able to grieve or resist." Though they may stone you, as they did Stephen, they shall be cut in their hearts, and made to feel the power of your testimony.

Now, I find people who go to work, which is all right, because the power comes to us in obedient faith; but they go trusting in their own efforts. They are without this endowment of power, and they see no result. The work is a comparative failure. Oh! what numbers of people have come to me who have been at work in different directions, in churches, in ministers, elders, deacons, leaders, Sabbath-school teachers, tract distributors, and the like, confessing that they had been working for more or less lengthened periods, and had seen comparatively no result. They say, "Do you think this is right? Do you think I ought to go on?" Co. on, assuredly, but not in the same track. Go on, most decidedly, but seek a fresh inspiration. There is something wrong, or you would have seen some fruit of your labor—not at the end, but it should not give to any of us to see it all; but we do see enough to assure us that the Holy Ghost is accompanying our testimony. God's people have always

done that when they have worked in conformity with the conditions on which the power can be given. Now, this is how I account for it: Intellect, or learning, or eloquence, or passion, or influence, it is not by power—man's power—of any sort, but by My Spirit. That is true; but we begin to trust in it. But God stands us as how equipped from the school of human learning, I would rather have a

When you have learnt that, you will it ought to be so; I do not say that it is made; when you experience it, you will lay hold on God. It is not by intellect, or learning, or eloquence, or passion, or influence, it is not by power—man's power—of any sort, but by My Spirit. That is true; but we begin to trust in it. But God stands us as how equipped from the school of human learning, I would rather have a

secret of the church's failure! She is like Israel of old: "She hath multiplied her own nothingness, and gives up her hold of Him with the grip of despair, then we will begin to be of some use—and never, till then. It is God who works in us and by us. The Apostle labors all the time of the subject of this article, and she says, 'I have dipped into the flowery paths of human rhetoric and learning, but he answered this as he would the devil. He said, "no—this one thing I do"—putting aside absolutely all else, he went on straight to that work till they cut his head off."

I believe you do perceive, but, if you do not, take the Book and examine it yourself. Be at the trouble. You will not get at the mind of the Lord without a great deal of trouble on these matters of power, spiritual union and the like. Take the Bible with you on your knees before the Lord; show Him the words, and say, "Now, Lord, show me the meaning of this." Wait, and there will come a voice from the excellent glory. There will come light as from the Shulamite, which will reveal it in your spiritual consciousness, and you will thus know that thing for ever. You will be wiser than your teachers with respect to that particular point.

Further, you say, "Can we have this power equally with the early disciples?" Yes, reasoning, by analogy, assuming that what God has done in the early church, He will do in the future, it is not likely that it will give it to us, because we are not in the same things, in our day, as they did in theirs. We are very much like them, and they were very much like us. Thank God, it has often occurred me, if they had been men of education, intellect and extraordinary gifts, as Paul and Peter, if they had possessed all human equipment and qualifications, we might have looked back at them with admiration, and said, "I can never be such as they were."

Heavenly! Lay a little child, with the power of the Holy Ghost, handily able to put two sentences of the Queen's English together, to come to help. If you will read the history of the ideas and benefit my soul, then I would have the most learned divine in the kingdom without it, for "it is not by might, nor by power, but by My Spirit." Oh! that you would learn it, created in the spiritual. I do not say



Heavenly! Lay a little child, with the power of the Holy Ghost, handily able to put two sentences of the Queen's English together, to come to help. If you will read the history of the ideas and benefit my soul, then I would have the most learned divine in the kingdom without it, for "it is not by might, nor by power, but by My Spirit." Oh! that you would learn it, created in the spiritual. I do not say

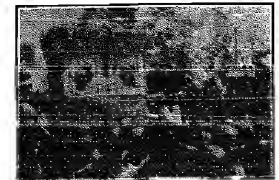
All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.—Hebrews xii:11 (R.V.)

(To Be Continued)

# On the Chinese Missionary Field

We are indebted to Ensign H. Beckett, of the Children's Industrial Home and School, Cheng-tung, Chihli, for these intensely interesting and descriptive contributions.

THE holiday of the Fifth Moon was in full swing. The Temple fair was in progress. Paper effigies, paper money, imitation gold and silver, and many other such gifts were being carried in procession to the great temple to be burned before the gaudy images as thank offerings for the ripening of the wheat. Fire crackers were set off all along the route of the procession to scare away the evil spirits, and in case these were insufficient, a large number of bands were placed at intervals



This Paper House is Being Taken to the Burning at the Temple

of, say 100 yards apart for the same purpose. The fair was the kind you know. They are drum bands, and the drum is not beaten from the side, but inverted and beaten on the top like

## A Chinese Country Fair

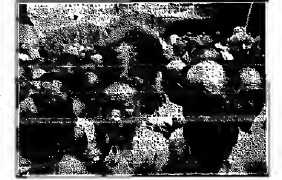
a side drum, the only variation from the drumming being an incessant clapping of cymbals. The drummers do not stand erect, but swing and sway from left to right, and then beating the wooden frame of the drum, they duck as though they intended to sit down, but are up again in a moment with most fantastic and graceful movements.

Hundreds of local people besides many hundreds more from villages as much as fifty miles distant are in for all the festivities of the holiday, and all congregate around this huge temple, which is situated right at the doors of our Children's Home. As I write this Fair is in progress, and I can now hear the shouts of the vendors and the clang of the Temple gong, rousing the god to attend the worshippers' acts of intercession.

The Salvation Army cannot let this opportunity pass without some effort being made to reach this mass of humanity with the good news of the Gospel, and so we erect a matting tent in the entrance of our compound on these occasions. We need to beat a drum or announce a meeting—the unloading of the door is a signal sufficient, and then the inrush of people is overwhelming.

The illustrations will show the class of people who attend these meetings. These photos were taken from our front gate. This year Lieutenant-Colonel Fricke (who came out from Wimpole) came to conduct the first of these series of meetings, and in the cool of the evening we went on the roof of our house and preached to the people in the Fair Grounds below. The singing of the children from our institution was much appreciated, and then the Colonel in a few choice phrases exhorted the people to look to the true God for salvation and peace. He said if there were amongst the crowd those who wished to seek God, they were invited to go to our front door where native officers were ready to help them. After the meeting had been closed some time we were called to the Lieutenant's room as there were three young men who wished to repent. One of these was a student of English and the whole three have attended the meetings since, and one ex-

pressed his desire to assist in selling "Cry" on the railway train. And so by a drop here and a grain there, we must build up a Christian force that will be a credit to us when we all come "rejoicing, bringing our sheaves with us."



This Crowd Was Listening to Our Meeting

"Ma-Ta"  
No Home! No Name!

NO home! The common case of many a one, but added to that, no name, no parents, no knowledge of one's origin; and the subject a little Chinese girl, an Oriental "fogy"—grown among thousands of others in like condition, with only one prospect, namely, to be sold as a slave girl. This was the fate of the subject of this article, and she was sold into the home of a Eurasian, who not only caused her to work more than her seven years' strength would stand, but threatened her till her flesh was discolored, and mutilated her to prevent her eating food beyond the scanty morsel supplied.

This treatment caused the little heathen maiden to harden her heart. She would stifle, she would lie, she would swear, she would do all she knew to be wrong she received, and perforce some of the millions of evil spirits of which she had heard endless tales would help her out of her difficulties, because she was evil!

But how true the words of the Prophet, "For in those the Fatherless findeth mercy," and so in spite of the darkness of her soul and the seductions of her position, the evil eye of God saw her, and He made a way of escape.

Her constitution was giving way under the bonds of starvation, heat, and shame, and she, who had no chance, to die with these evil resolutions working in her heart, and the Angel of Hope never having visited her? Not her deliverance comes in the person of a city policeman, who, hearing of the brutality of the mistress, seized both the woman and child and took them to a city judge. This dignitary, having heard of the philanthropic work of the Children's Industrial Home, thought it was a good chance of putting this to a test, and suggests that the Army takes and care for the child, and she was admitted into this Children's Home, where in spite of regular food, fresh air, and time to rest, her weak frame had wasted too far to revive, but during the few weeks she remained with us she learned the horrors of lying, stealing and swearing, and resolved to live a new life. It was not easy to change, even for so young a child, but the day before we found her little forehead and wasted body

stretched out on her couch in the early morning, she volunteered the information that if God would permit her to live, she must be a different girl, and if He wanted her to die, then "it is all right." Thus for a few weeks we were able to soothe and comfort this little outcast, and cheer her last days. We called her "Ma-Ta" (Martha), and she now lies quietly in a little grave inside the city wall with her final words on her lips, "It is all right."

## The Fatherhood of God

These few thoughts came to me during a sleepless night, when we were in great danger and anxiety.—HAR. BUCKNER, Ensign.

Like as a father pitieth his children,  
Counseling, directing in time of need,  
So is the Lord to them that trust His Providence.  
His good hand controlling their every deed.

I'm trusting in the Fatherhood of God,  
I've assurance in the promise of His Word,  
So is the Lord to them whose faith looks up to Him.

Like as the mountains round about Jerusalem,  
Sheltering, protecting from wind and storm,  
So is the Lord to those whose faith looks up to Him.

Like the good shepherd far his sheep methinks  
Hesitating and saving from death and fear,  
So doth the Lord, our great Salvation purchaser,  
Redeem our souls at cost of life so dear.

Like as the father welcomes back the prodigal,  
Cancelling, forgiving his sin and shame,  
So doth the Lord receive the homeward wanderer.

And in the Book of Life inscribe his name.  
Like as a hen, whose broad wings safely gather  
Her little brood, secure him all alarm,  
So doth the Spirit, doth, round us hover,  
Pervading all our souls with holy calm.

CHINESE MISSION  
GLEANINGS  
From "All the World."

ENCOURAGING news came to hand from China. Commissioner Pearce writes: "The Chinese have been celebrating their New Year. We celebrated it with them by holding a Meeting well within the precincts of a heathen temple, near the temple of the Eighteen Hell-gods of the largest in Peking. It is usually deserted, but on rare occasions thousands congregate, offering incense to false gods leering at deluded crowds."

"We marched up, flags flying, drums beating, into the temple grounds, and used the balcony outside the temple as a platform. For one and a half hours we sang, played, testified. We were listened to with the greatest interest by a mass of poor devils who never saw The Army before. The crowd was so dense it was difficult to move in or out. Between one and two thousand people were before us the whole time. There was no word of opposition or resentment. From our platform glorious testimonies of Christ's power to save were given."

"After the Meeting Testaments were offered for sale. All our stock was bought up in a few minutes. I never felt so heartily the lack of a language. Translation was out of the question with this mass. After a very few words, I put up Chinese Officers, Cadets, Converts. They did splendidly. They did not hesitate to tell their story once went to the same temple to worship blindly. Now they had found One who can really save from sin."

"You may be sure the god of wealth had plenty of visitors. In one temple I saw a brass image of a god. One of the men there, who worshipped would be cured of all diseases. I am convinced the people's faith in this kind of thing is splendidly. Many admit it, they say, 'dog of custom is not open.' Their faith, fear, or hope means about as much as the faith of those in England who hang up a horse shoe to bring luck. It was refreshing to hear testimonies of those saved from this bondage."

"I saw one temple not used. I hope on a future occasion to hold Meetings right in it."





**Major and Mrs. Peacock**  
FAREWELL MEETING AT WINNIPEG CITADEL CONDUCTED BY BRIGADIER PHILLIPS

## Editor's Desk

Thousands of men have flocked to the prairie from every quarter to assist in harvesting the precious grain, but during the months previous to the coming of the reaper and laborer work had to be done. The harvest labor of a temporary character, and has directly to do with the harvesting operations. Numberless spiritual workers from the cities have been drawn from the bowels of the East, and Major Jiv Bl (Hatcher), in his article "Peasor" or "Laborer," which appears in this issue, states, we believe, the grain that is to be reaped for "laborem" in Christ's warfare. There are plenty of oysters and raspberries, but few laborers, those prepared to perform the "reap" and "common task" which must be done on the day of harvest. The thoughtful and earnest consideration of this article cannot but be a means of spiritual edification.

We have received word from Adjutant Tutta of Brandon, to the effect that the Special Brandon Issue of the War Cry is completely sold out (4,000 copies), and that it has made a splendid impression on the Brandon people. Ahlclerman Showan referred to it as a "worthy publication."

\_\_\_\_\_

son's Social Work at Fort William and Port Arthur, especially the latter place. There is a great future ahead

August 28, 1920

### --Meets Officers in Council

### The Noblest Work

all stands out the need of crying to  
God for Salvation from sin. A  
staunchest, earnest, again, provide

to have the care of the Thanksgiving  
services the hearty co-operation of  
all concerned and all upon every

### Chief Secretary Farewells to the Men's Social

## A SPIRITUAL OPPORTUNITY

"... thy people shall be my people, and thy God my God."—Ruth i. 16.

all stands out the need of crying to God for Salvation from sin. A abundant harvest again provides

to have the care of the Thanksgiving  
services the hearty co-operation of  
all concerned and all upon every

### Chief Secretary Farewells to the Men's Social

By MAJOR E. SIMS, Territorial Y.P. Secretary

Whatsoever a man soweth, shall also reap.

that shall he also reap.—

representative from India, has commenced her tour in the Territory. Port Huron reports a very profitable time in connection with the Staff-Captain's tour. Look out for the Staff-Captain's tour.

ages, speaking as a v  
dead, and influencing  
thousands of years ap

**Sow to yours  
up your fallow  
Hos. x:12.**

...selves in righteousness, reap in mercy;  
ground; for it is time to seek the

Major Sims closed the  
with prayer.

the proceedings  
appear to be

Whatsoever a man soweth, that shall he also reap.  
Galatians vi:7.

Arthur reports a very profitable time in connection with the Staff-Captain's

**You will never have what you like  
until you learn to like what you have**

Рос. х:12.

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Take care lest thou appear to be  
what thou art not. —Ovi

be  
d,





## Unto the Gates of Death

## The Parable of the Sower

## A SEASONABLE SERMONETTE

And the heart, may be like that—able to produce good seed and produce good things, thorns and weeds, to grow, an end in itself to choke the good seed. We call them the "weeds of the heart." These thorns are named the "carers of the heart," and the "defilements of the heart." They are the "good desires," with many sinister intentions, which are the "weeds of the heart," thorns that will choke the good seed.

### Are You a Reader?

Abundant is the harvest  
Upon the fertile lands,  
And men go to the reaping  
With glad and willing hands.

Ripe for the gleaming sickle  
The golden treasure waves;  
Who hastens to the reaping  
The golden treasure saves.

And, careful with the reaping,  
They leave no field unborn,  
But labor till the last seed  
Has safely home been borne.

calls for me, and y'wah!

The souls of men are dying  
For want of saving hands,  
And harvest-time is flying—  
He hastes who understands!

---

**Gladness and Sorrow**

Possess'd of life and liberty,  
A conscience clear and glad,  
No ill-will of humanity  
Could ever make me sad.  
But should my conscience tainted be—  
The boundless wealth I had—

goodwill of humanity

Could ever make me glad.  
—W. G. Loomis

#### IV.—The Good Sell

The hearts of men can get into a bad way. The hearts of men can get into a bad way. There is a passage for goodness, pleasure, and peace. The hearts of men can get into a bad way. There is a passage for goodness, pleasure, and peace. The hearts of men can get into a bad way. There is a passage for goodness, pleasure, and peace.

And this is a picture of the In nature the wayside path

human heart. It may be stony, with some thin surface of feeling and shallow thought, responding to a song or an appeal, and giving hopeful signs, but there is no root in this goodness. At the touch of trial it withers.

III.—The Choked Soil

This soil was not clean. Alien and evil growths choked the kingdom, and

plowed up, the rock may be pulverized and beaten into dust, the soil a chaos of broken stones. The weeds are choked with rank growths can be cleansed. And in human nature, the mighty working of the Spirit, equal great changes can be wrought; his greater! The heart can be changed and made to bring forth fruit that shall abide for ever.

### III.—The Choked Soil

This soil was not clean. Allen and his partner, being  
the only people allowed to dig, and work in the area.



